

The Chicago Theological Seminary Register

PUBLISHED FOUR TIMES A YEAR, MARCH, APRIL, MAY AND JUNE, BY
THE CHICAGO THEOLOGICAL SEMINARY

Vol. I

MAY, 1908

No. 3

Fiftieth Anniversary

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*Entered as second class matter March 31, 1905, at the post office at Chicago, Illinois,
under the Act of Congress of July 16, 1891.*

CHICAGO

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ILLINOIS

THE

Chicago Theological Seminary

REGISTER

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REPORT OF THE SECRETARY OF FACULTY¹

For the Year 1907-1908.

During the past year 103 students have been enrolled in all departments of the Seminary. They come from 44 different colleges and other schools of learning and represent twenty-one states and five foreign countries. There are thirty-four to be graduated at this anniversary, of whom one receives the degree of Master of Arts, fourteen that of Bachelor of Divinity, two the diploma of the German Institute, three of the Danish-Norwegian Institute, ten of the Swedish Institute and four of the Christian Institute.

New elements in the teaching force during this year have been the following: Rev. Ralph Hall Ferris, M.A., B.D., has entered upon the duties of acting professor in the New Testament Department, and his work gives every assurance that he is the right man in the right place. Instruction in Christian Pedagogy was given by Prof. E. D. Starbuck of the University of Iowa; and for the coming year it is expected that Prof. Fletcher Harper Swift of the University of Minnesota will give a course of lectures on this subject. In the department of Sunday School Methods, Mr. E. C. Knapp gave most valuable and stimulating instruction, which was enjoyed by our own students, and the classes opened to Sunday school teachers

¹ Delivered in Union Park Church Thursday, 7 May, 1908, at the Graduating Exercises.

were largely attended. We are glad to announce that Mr. Knapp's services have been secured for another year.

In the German Institute, valuable aid has been given by Dr. M. E. Eversz, who gave instruction in Pastoral Theology and Catechetics. A new feature introduced this year was in giving part of the instruction in the Foreign Institutes in English. This arrangement enabled the students to be grouped into larger classes and take work with students in the Christian Institute. The experience of the year has proven satisfactory. Another new feature was the delivering of a course of nine lectures by the secretaries of our seven Congregational societies on the whole field of mission and educational work undertaken by our churches.

The changes in the curriculum, announced in the Seminary Quarterly for February, 1907, have been put into operation and found to work well. They met the universal approval of our pastors and church workers and seem to impress all who are putting them into action. The field work done systematically in evangelistic, nurture, reformatory and other lines of investigation has given a contact with life which made the study of the classroom more luminous and interesting. A beginning has also been made in correspondence instruction, which has large possibilities in it, and may well attract the attention of wide circles.

The intramural life of the Seminary during the past year has been in every way pleasant, brotherly and helpful. A little more sickness than usual has fallen upon us, and one of our number, Mr. T. C. Hunt, a member of the middle class, was removed by death. But this trial, this bereavement, has drawn the hearts of faculty and students more closely together, and made us feel more than ever that our Seminary is the home of a family of Christians in which, if one member suffer, all suffer.

In preparation for our fiftieth anniversary which we celebrate this spring, friends of the Seminary from without and Faculty and students from within decorated Carpenter Chapel, renovated the parlors and class rooms in Fisk Hall and in other ways improved the appearance of the Seminary buildings. The contagion of this renovation has spread, until the students have just pledged \$600 for the completion during the summer vacation of the work so auspiciously begun. We have been realizing in our Jubilee services the splendid deeds of love and sacrifice performed by the founders and builders of the Seminary. It is a beautiful commentary on such a study that faculty, students and friends show that at the call of need, duty and opportunity the sons possess the zeal and diligence of the fathers.

The senior class all have fields open to them and could have two churches apiece if they could serve them. We send them forth with our best wishes and earnest prayers for their happiness and success.

GENESIS AND EARLY HISTORY OF THE CHICAGO THEOLOGICAL SEMINARY.¹

THE REV. G. S. F. SAVAGE, D.D.

The Chicago Theological Seminary has behind it a half century of useful achievement worthy of recognition and commemoration at this first jubilee anniversary. The beginnings and early history of this institution have an interest and value, especially as related to its later growth and prosperity and its future usefulness.

¹ Delivered in Carpenter Memorial Chapel Wednesday, 6 May, 1908, at the Alumni Institute.

The pioneer founders of the Seminary were men of understanding who had knowledge of the times in which they lived and knew what Israel ought to do and did it. Only two of these are now living. As the only one who has been privileged to have connection with the Seminary from its first inception to the present time, I have been requested to give some facts in detail of its "Genesis and early history" covering the period of the four years from its organization in 1854 to the opening of its doors for students in 1858.

The establishment of the Seminary was the natural outcome of a deep and general conviction that the Congregational churches of the Interior and the West ought no longer to be in colonial dependence upon Eastern churches and theological seminaries for the supply and education of candidates for the christian ministry. It was felt that the best interests of the churches on this field required that they should furnish more largely from their own membership candidates for the ministry and provide for their education and training.

To this end not only were colleges established, but tentative efforts were made at Illinois, Knox and Beloit Colleges and Michigan University to establish in each of them a department for theological instruction. But for various reasons these efforts failed of accomplishment.

In 1853 an effort was also made by the Congregationalists to unite with the New School Presbyterians of the Northwest in a Union Theological Seminary which should meet the needs of both denominations on this field. But, as the Congregationalists of the West had the reputation of being Abolitionists and not "sound in the faith," the proposition was rejected by them.

The Michigan Congregational Association in 1853, under the lead of the Rev. L. S. Hobart, had under consideration a

plan to attach a theological department to Michigan University, with the unique feature of combining instruction or lectures one half of each year at the University and practice with pastors the other half. But all these plans were of a local character. No one of them contemplated a theological institution which would have the united support of all the Congregational churches in the states and territories west of Ohio to the Rocky Mountains and be in a measure under their control.

To the Rev. Stephen Peet, more than any other man, should the credit be given of suggesting such an organization and taking the first steps for its accomplishment. Being at the time a pastor of the Congregational Church in Batavia, Illinois, in March, 1854, he visited the Rev. G. S. F. Savage at St. Charles, Illinois, to consult with him as to the contemplated enterprise, they as Trustees of Beloit College having labored together for the establishment of a theological department in that institution. A day was spent in consideration of methods by which all the Congregational churches on this field could be enlisted and united in the one enterprise.

As a result of this conference an invitation was sent to a few individuals to meet them in the office of the Congregational Herald in Chicago for consultation. In response to the invitation seven individuals came together, six from Illinois and one from Wisconsin, viz., the Revs. Stephen Peet, John C. Holbrook, George W. Perkins, Nathaniel H. Eggleston and G. S. F. Savage, also Deacon Philo Carpenter and the Rev. J. J. Miter of Wisconsin. Mr. Carpenter was made chairman of the meeting and Mr. Savage secretary. All approved the general plan proposed. With the hope of securing a larger representation the meeting was adjourned for a few days to meet again in the same place.

At this second meeting, held the last of April, 1854, Illinois,

Iowa and Wisconsin were represented and a report was made of the proposed plan to establish a theological department in connection with Michigan University. All present favored the union of all the western states in the establishment of one Theological Seminary. As a result, a committee was appointed to issue a general call for a convention to be held in Chicago, June 15, 1854, at which most of the Northwestern states were represented. The Rev. Asa Turner, Jr., was made moderator and the Rev. G. S. F. Savage secretary.

After a full discussion, the proposed plan was heartily endorsed and the following resolutions were adopted:

"I.—That in view of the rapid growth of the West, the increased demand for ministers, the action of several ecclesiastical bodies in our connection and the desire expressed and the plans partly matured by individuals, the time has fully come in the providence of God to take measures for the establishment of a Congregational Theological Seminary in the North-West.

"II.—It is desirable that the plans of said Seminary should be such as to combine, as far as possible, the advantages of the existing systems of theological education in our seminaries, with the mode formerly practiced of private study with pastors.

"III.—That S. Peet, G. S. F. Savage, J. C. Holbrook, E. Johnson, F. Bascom, N. H. Eggleston, W. A. Nichols, N. C. Clark, C. G. Hammond, Philo Carpenter and T. D. Robertson of Illinois, L. S. Hobart and S. L. Holmes of Michigan, J. J. Miter and H. Foote of Wisconsin, M. A. Jewett of Indiana, A. Turner, Jr., and L. H. Langworthy of Iowa, T. M. Post of Missouri and R. Hall of Minnesota, be a committee to mature a plan of said Seminary, make inquiries and procure propositions in reference to a site at some point central and accessible, and make such other preliminary arrangements as may be deemed necessary, and submit the same to a general convention of the Congregationalists of the North-West, to be called by said committee in Chicago at such time as they deem proper."

This committee met in Chicago, July 12th, 1854, and after due deliberation voted to call a convention of all interested in the establishment of such a Seminary to meet in the Plymouth Church, Chicago, September 26, 1854.

But before this convention met, so great enthusiasm for

the project had been kindled among the churches and so strong was the faith in its success that, not waiting for its organization, a few friends assumed the responsibility of employing, at their own expense, the Rev. Mr. Peet as a financial agent, at a salary of \$1,200 a year and traveling expenses, to promote the enterprise on this field and at the East. He entered with great energy upon the work and prosecuted it with untiring perseverance until his lamented death a few months afterwards, March 21, 1855.

In response to the call of the committee of twenty-one, a convention of fifty-four ministerial and twenty lay delegates from the Congregational churches of Michigan, Illinois, Indiana, Iowa, Wisconsin and Missouri met in Plymouth Church, Chicago, September 26th, 1854. The Hon. Charles G. Hammond was chosen as moderator and the Rev. G. S. F. Savage and the Rev. William Salter as secretaries.

The Rev. Mr. Peet, chairman of the committee of twenty-one, appointed at the meeting in June, reported in full the preliminary steps which had been taken for the founding of a Chicago Theological Seminary, outlining the general features of such an institution, providing not only for the ordinary course of theological instruction by a lecture and a reading term, but also a special course of study for those who gave promise of usefulness in the christian ministry, but who on account of age or other cause had not taken a regular college course of study.

In the discussion of the report the fear was expressed by some of the delegates that the movement was premature, that the 380 Congregational churches on this field were as yet too few and feeble to provide a constituency both able and willing to adequately sustain the enterprise. Eastern Congregational leaders like Dr. Leonard Bacon strongly advised against it on

the ground that Eastern seminaries could educate and furnish all the ministers needed. But the great majority of the convention were convinced that there was an immediate and urgent need of such an institution to supply pastors for the rapidly increasing number of our churches, and they believed that they would be found both willing and able to establish and sustain it. Their faith was justified by the result.

The report was approved and its essential recommendations adopted. A Charter Board of twenty-four Directors, representing the seven states of Michigan, Indiana, Illinois, Iowa, Wisconsin, Missouri and Minnesota was elected, consisting of eighteen ministers and six laymen. A Board of seven Visitors was also elected representing the states of Illinois, Iowa, Wisconsin and Indiana. The Revs. A. S. Kedzie, L. S. Hobart and H. D. Kitchell were appointed a committee to draft a constitution.

In the adoption of the constitution the question which awakened special interest was this: Shall the Directors be made a close, self-perpetuating Board; or shall they be elected by the State Associations; or by delegates chosen by the churches, meeting in Triennial Convention? The latter plan was adopted, as it was believed that it would keep the Seminary closer to the heart of the churches and most effectually guard it against any perversion from the design and aim of its founders.

The Board of Directors was first organized September 27th, 1854, by the election of the Rev. Stephen Peet as president, the Rev. N. H. Eggleston scribe, Mr. Philo Carpenter as treasurer and an Executive Committee of five, viz., the Revs. S. Peet, J. C. Holbrook, G. W. Perkins, and Messrs. Philo Carpenter and Joseph Johnston. This committee was instructed to secure a charter from the State of Illinois.

Said charter was granted by the legislature of Illinois March 6th, 1855, requiring that the Seminary should be located in or near Chicago. Its object was stated to be "to furnish instruction and the means of education to young men preparing for the Gospel Ministry," and "it shall be open to all denominations of Christians for this purpose." It also provided that "all the property, of whatever kind or description belonging or appertaining to said Seminary shall be forever free and exempt from all taxation for all purposes whatsoever." It was understood at the time that every description of property in Illinois, owned or held by the Seminary was to be free from taxation and was so held by the courts for more than forty years. But a recent decision of the United States Supreme Court limited it to the buildings and grounds occupied by the Seminary.

Having obtained the charter and reorganized under it, the first efforts were directed to securing the necessary funds for carrying forward the enterprise. This was no easy task, as most of our churches were small in numbers and still dependent upon the Home Missionary Society for financial aid. But the work was entered upon with persistent earnestness and encouraging success. Mr. Peet as financial agent visited several places West and East to enlist interest in the enterprise and secure funds. But his enthusiastic and hopeful labors of about six months were terminated by his sad death, March 21st, 1855.

A meeting of the Board of Directors was held March 27th, one week after the death of Mr. Peet, when Mr. Carpenter resigned as treasurer and Lucius D. Olmsted was elected in his place and served without compensation until his lamented death in 1862. The Rev. A. S. Kedzie, one of the charter Directors, was appointed financial agent in the place of Mr. Peet and for eight years he labored with untiring

fidelity to secure the needed funds and prepare the way for the opening of the Seminary for students.

As at first there were no endowments to fall back upon, the effort was directed to the securing of a general fund with which to meet current expenses. He began a thorough canvass of the churches, and the generous response indicated a wide-spread interest in the establishment of the institution. But the pledges made were largely in notes, payable in instalments of from one to ten years and bearing ten per cent. interest, and the terrible and wide-spread financial disasters of the two following years, 1857-58, so crippled many of the contributors that they were unable to redeem their pledges, or the payments were long delayed.

At the outset it was estimated that an endowment of \$250,000 would be required to establish and endow the Seminary, but when, after four years of struggle, at the meeting of the Directors in May, 1858, it was decided to open the Seminary for students, there had been secured only about \$140,000 of assets in land, pledges and cash, one-half of which was in unpaid pledges of doubtful value. No permanent location had been secured, there were no buildings and of the professors elected no one of them had accepted the appointment and only one, Prof. F. W. Fisk, had the appointment under consideration. Some members of the Board regarded it as presumptuous to begin the active work of the Seminary under such conditions. The venerable Rev. William Carter, a Director, said that it was like a steamer starting to cross the ocean from New York to Liverpool with only coal enough aboard to last half way. Dr. Bascom replied, "Have faith Brother Carter, have faith." And with faith in God and the churches, the decision was taken, and their faith was justified by the opening of the Seminary five months afterwards, October 6, 1858, with

two professors present and another secured. Ten students were present the first day; the next day six more were added and twenty-eight in all were enrolled the first year, the opening services being held in the parlor of the First Congregational Church. This result was secured only after repeated efforts, for its accomplishment at an earlier date had been defeated.

In 1855, Dr. T. M. Post had been elected to the professorship of Ecclesiastical History. The next year, four others were elected to professorships, viz., The Rev. Charles A. Atkins to that of Biblical Literature, the Rev. H. D. Kittell to that of Doctrinal Theology, the Rev. G. W. Perkins to that of Pastoral Theology and Homiletics, Prof. F. W. Fisk to that of Sacred Rhetoric. All these declined their appointments except Prof. Fisk, who took the question under consideration and in 1859 entered upon the duties of his professorship. In 1857 the Rev. Leonard Swain was chosen to fill the place of Mr. Atkins, but did not accept the appointment.

At the meeting of the Directors in April, 1858, Prof. Joseph Haven, D.D., of Amherst College, was elected to the chair of Systematic Theology and the Rev. Samuel C. Bartlett, D.D., pastor of the New England Church of Chicago, to the chair of Biblical Literature. Prof. Haven was inaugurated October 20, 1858, and Prof. Bartlett the next day, October 21, 1858, both in the presence of the Board of Directors and the delegates of the First Triennial Convention. These two men with Prof. Fisk constituted the first Faculty. They were all able, cultivated, scholarly men, admirably qualified and adapted to the positions which they filled, as some of the Alumni here present can testify.

The question of the permanent location of the Seminary was one of much importance and received early attention. The charter required that it should be located in or near Chicago.

Before Mr. Peet's death, an offer was made by Dr. Brainard, President of Rush Medical College, which was located in the North Division of the city, of their building and grounds for \$12,000, which was accepted by our Directors, but the Trustees of the Medical College refused to confirm the sale, much to our benefit as it afterwards appeared. Afterwards more than two score places were visited and examined and proposals were received from property owners and real estate agents within a range of forty miles of the city. Senator Stephen A. Douglass offered to donate ten acres on the South Side, near the Douglass monument, afterwards given to the Baptist Theological Seminary, on condition of expending within one year \$50,000 in the erection of a central building.

Hon. William B. Ogden made a similar offer of ten or fifteen acres on the North Side, where the McCormick Seminary is now located, but these sites were at that time too far from the center of the city to be available and the required funds for the buildings were not available.

At the end of two years, in 1856, a lot was secured on the corner of West Lake Street and Reuben Street, now Ashland Boulevard. But this not proving acceptable as a site, in 1858 there was purchased from Mr. Reuben Taylor the entire front of the block between Park Avenue and Washington Boulevard, fronting on Union Park, for \$38,000, part payment being made by exchange of the lot on Lake Street and contributions of individuals, leaving a debt of \$18,000. But, being unable to meet this payment and being largely indebted to the professors on their salaries, all the block was disposed of except seventy-five front feet on the corner of Ashland and Washington Boulevards, and this not being adequate to the needs for buildings, in 1865, Mr. Philo Carpenter gave in exchange for it the present site fronting on Ashland Boule-

vard and Warren Avenue. Thus after wandering about like Noah's dove for ten years the Seminary had at last a location and resting place.

As the original design of the founders of the Seminary was not to provide dormitories for the students, but to have them located in families in the city, there was no building erected for their use until 1865, seven years after the opening of the Seminary for students. The first year accommodations were furnished for lecture room and chapel in the parlors of the First Congregational Church, the Faculty and students rooming outside. Then an unfinished building owned by that church and used for a Sunday School, located west of Union Park, was offered for the use of the Seminary for five years. This was removed to the Seminary lot on the corner of Washington and Ashland Boulevards, and an addition was made to it, and was occupied by the Seminary for lectures and church purposes for about six years, the Union Park Church being organized within it, the Sunday preaching services being conducted by Professors Haven, Bartlett and Fisk.

By this time it was clearly evident that some permanent dormitory provision must be made for the students if they were to be retained, and better accommodations for lectures, library and the general uses of the institution. In 1864, Union Park Hotel, on the site now occupied by the Washingtonian Home, was rented for one year as a dormitory. The next year, in 1865, the first of the present group of Seminary buildings, Keyes Hall, was erected, Deacon Willard Keyes of Quincy, Illinois, having given a block of land in that city for this purpose. This provided study and sleeping rooms for thirty-eight students, and also lecture rooms, library, chapel, treasurer's office and a boarding hall. The next building, erected in 1868, was the front part of Carpenter Hall.

The present generation can little realize the amount of personal labor and self-sacrifice expended in those early years by the Directors, Agents, Professors and the many friends of the Seminary in laying deep and broad its foundations and sustaining it in times of great peril to the enterprise. Men like Colonel C. G. Hammond, Mr. E. W. Blatchford, Mr. C. F. Gates, Mr. J. W. Scoville and others contributed largely in the beginning to make the institution what it has been and what it is today as it celebrates its half century of attainments.

But special mention should be made on this occasion of Deacon Philo Carpenter of blessed memory, the largest contributor to its funds, and the wise and efficient counselor and helper in every emergency through which it passed, until his death, crowning his former gifts by a bequest from his estate of more than \$60,000 to its funds.

THE DEVELOPMENT OF THE SEMINARY.¹

HUGH MACDONALD SCOTT.

Most historical archives are shut to investigators when the records reach about fifty years before the writer's own times. It is not easy to discuss contemporary history with full impartiality and the proper perspective. Autobiographies furnish rather materials for the historian than a proportionate account of what actually took place in the man's life-time. Still there is great value and interest in recalling what we have experienced, especially when one's experience has been gathered in close connection with an institution like this, in which

¹ Delivered in Carpenter Memorial Chapel Wednesday, 6 May, 1908, at the Alumni Institute.

many tendencies have met and the life of the churches, the learning of the age and the changing conditions of secular and religious society have made themselves strongly felt.

There are many persons and land-marks in the growth of our Seminary upon which we can look back with interest and profit. The first Faculty, Haven, Bartlett and Fisk, were marked men, and set at once high ideals of scholarship and devotion which have ever moved before the eyes and minds of their successors. Professor Fisk was valedictorian of his class at Yale, with the late President Dwight in second place as salutatorian. He came to Beloit as professor of English literature and then moved to the new theological Seminary as professor of homiletics. He threw himself into the work with great enthusiasm. He was, as he often said, *totus in illis*. He took infinite pains with his students, and by class drill, personal, private criticism, and his own example tried to make them strong, effective preachers of the gospel. His heart was in the "beloved Seminary" as he always called it and he ever planned larger things for it. Professor Haven was head of the department of philosophy in Amherst College when called to take the chair of theology in this Seminary. He was a very able man, of wide vision and great insight. When in Beirut, Syria, he was shown the site chosen on a headland overlooking the Mediterranean Sea, for the Syrian Protestant College, which is now such a power in the Orient; and as he beheld it the vision of its future rose before him, and he said to Dr. Bliss: "I must pray." Then looking towards the great sea westward, he uttered a remarkable, prophetic prayer to God in behalf of the powerful institution which his faith already saw at work in that commanding place. With similar foresight he entered this Seminary and labored for its welfare. He uttered a similar prayer also at the

formal opening of the Seminary in the parlors of the First Church, October 6, 1858. Our Quartercentennial Historical Sketch says: "It referred to the present day of small things, and through Faith, with her clear and far-reaching eye, took into view the future record which the Seminary was to make. Petitions were offered that among the forces then and there set to work, the Life of Christ might be central and all-pervading, and that in gathering their sympathies around the Seminary, the churches might be lifted up into a commanding sympathy with Christ and into a broad field of co-operation with Him."

At the first chapel meeting Prof. Bartlett read the 12th chapter of Romans, in which the work of the minister, teacher, exhorter, giver, ruler and charitable worker is set forth in such splendid array as the living sacrifice which is well pleasing to God.

Dr. Bartlett was in charge of the whole Bible instruction, and taught both Old and New Testament languages and literature. He was a critic of great acuteness and an expositor of remarkable perspicuity. He believed in thorough work; and when urged once to give critical exegesis in English, he laughingly replied: "I can teach Hebrew or Greek exegesis; and I can teach a Bible class; but I do not know how to give a critical exegesis of the Bible in English." He could speak like Elijah as well as like Elisha, and did not hesitate to denounce in strong terms what he thought to be foolish or wrong; he was especially jealous for the word of God and the integrity of the Scriptures; and the last days of his life were spent in literary defense of the Law and the Prophets.

Prof. Boardman was in the chair of systematic theology when I came to the Seminary in 1881. He had been professor

of philosophy in Middlebury College, Vermont, and for some years pastor of a large Presbyterian church in Binghamton, N. Y. He was a splendid type of the theologian of the last generation; and has his feet on more solid foundations revealed in the Bible, natural theology, and the life of the church and man, in his own convictions and estimates at least, than most theologians of the present generation. Since his day the historical and experiential treatment of theology, under the influence chiefly of Schleiermacher and his interpreters both German and English, and of Ritschl and the revival of Kantian philosophy, has come more largely into use; and a new nomenclature setting out from the historic Christ, his consciousness, his relation to history, and the religious values of his person and teachings as distinguished from the metaphysical values of God and the universe, has spread over the theological world. This recent theology revives not a few Socinian ideas, makes ethics and the practical side of Christianity very prominent, and has little or no place for eschatology. Prof. Boardman has just issued a pamphlet called *My Theology* which is marked "privately printed for his friends." I betray, I think, no confidence when I say that in it he shows how his ideas developed into other forms in his later years, under the influence of modern science and Biblical criticism. He illustrates the fact that this Seminary has from the beginning been in such vital relations to the churches, both theologically and socially, that no wave of thought can move through the minds of our people without being felt at once in our chairs of teaching. He accepted Paley's view of Christ's divine mission as attested by miracles, but he adds: "I allowed myself some latitude of opinion and of Scriptural interpretation. I could not believe in a strictly verbal inspiration. I believed that the canon of Scripture had not been authoritatively

settled. I doubted the inspiration of Esther and the Song of Solomon. I thought many narratives and imprecations, if inspired, had no authority as precepts but were offset as guides to conduct by contrary teachings. Inspiration does not imply approval." He goes on: "My lectures were given before the higher criticism had attained its present influence, but it could not then be set aside as undeserving of notice. Notwithstanding the force of these objections," he continues, "it seems to me we must adhere to a religion based upon a supernatural revelation—supernatural not to be confounded with natural. The attempts to base Christian certitude on other foundation than a certified revelation have not seemed to me satisfactory." In the prominence now given to Christian Ethics Prof. Boardman quickly felt the thought of his times, and tells us: "I have given more thought to morals and virtue than to any other portion of theology, though this topic does not seem to me to be primarily theological." It sounds very modern to hear him saying further: "It seems to me that the tendency of thought has been too much to reach morals through theology, while the true method would be to reach certain theological doctrines through morals."

Prof. Frank Foster, who lectured for a year after Dr. Boardman resigned in 1893, set forth theology after the method of Frank of Erlangen, from the point of view of the Christian consciousness. Prof. Denney, who also gave a course of lectures here, which were published later as *Studies in Theology*, shared the new method in theology and its changed attitude toward the Scriptures; but insisted with great power that the New Testament doctrine of the atonement centers in Christ's "sin-annulling death, in which the divine condemnation of sin comes upon Christ, and is exhausted there."

Prof. Mackenzie, who became the permanent occupant of the chair of theology till 1904, in the presentation of the subject made use of Ritschl's formula of the Kingdom of God. Sin is opposition to the Kingdom, the gospel is the way into the Kingdom, and the church is the temporal manifestation and anticipation of the Kingdom.

A similar process of quick response to new truth and new conditions took place in almost tragic form in the life and teachings of Prof. Curtiss. There was a man who formed a landmark in the development of this Seminary; there is a *nomen clarum et venerabile*. There was a man who toiled in seeking no recompense of reward, doing the work of the churches with such labor and diligence that the very churches for whom he toiled got impatient at times with him. There were the brains and heart and arm for years of the Chicago City Missionary Society, the man who pledged \$1,000 out of his life insurance towards its endowment, when he had nothing else to give! There was a student who burned the midnight oil, who labored for his students in season and out of season, who sought by special means to promote the study of Hebrew in the Seminary by offering prizes for entrance examinations in that language. He did City Missionary work, acted as superintendent of a Sunday school, and visited from house to house, he said, to save his soul and keep his faith clear and strong while carrying on the critical studies that were called for in Old Testament instruction. A few years after he entered upon his professorship, he adopted the modern view of the literary origin of the Old Testament, not in an extreme form, but as his great teacher, Delitzsch, had accepted it. He told his classes when the time came, told them with tears, that he must give up his previous courses of lectures and teach them the subjects from a new point of view. I

was in the inner circle with Professors Curtiss and Boardman in the early eighties when new views were trying men's souls. For two years we all lived in the same house, like one family; and it was there that we started the publication of "Current Discussions in Theology," a volume which appeared at the close of each year, and gave a critical estimate of the theological literature and progress of the year. Seven volumes were published; they were highly commended; and did much at that time to keep the whole faculty in vital, critical touch with all lines of theological inquiry. The work outgrew the powers of our faculty to carry it; and as similar German works appeared on a much more elaborate scale, which most American professors could consult, it was decided to cease publishing our Annual of Theology. During these seven years the whole transition in Biblical and theological tendencies passed in review before the men of our faculty; and ever afterwards the encyclopedic way of keeping abreast of current literature was cultivated by the instructors in this institution. Time would fail me to tell of the faithful work done by Prof. Hyde and his successor, Prof. Willcox, in the chair of Pastoral Theology and special studies. Their students are over all the earth and cherish peculiar affection for their beloved teachers.

This Seminary has from the beginning regarded itself as the servant of the churches, and before any academic ambition has ever placed the desire to meet the actual needs of its field. A triennial convention of delegates from the churches was made part of its constitution, and it opened with a regular course for college graduates and a special course for men of promise who could not take a college training. It has never put in the foreground scholarship for its sake, and never turned aside to new doctrines because they were new or forsook old teachings because they were old. But it has also never hesitated to

receive new light, adopt new methods, add new courses and take new departures whenever they were called for by the appearance of different circumstances or by changes in the life of men and the churches. It agrees with Newman, that "to grow is to change and to become perfect is to have changed often." This Seminary early saw the importance of the social side of the pastor's work, and for fourteen years Dr. Graham Taylor, in the Seminary, at Chicago Commons, and in the Institute of Social Science, has led the students to see the problems and learn the path towards the solution of civic and industrial perplexities. It has grappled with the americanizing and church development of our foreign races—German and Scandinavian—for twenty-four years; when the advice and example of our other Seminaries were against such a new departure we seemed called of God to undertake the work; and now nearly four hundred graduates of these Foreign Institutes are preaching the gospel among their own peoples and in foreign lands; while over three hundred German and Scandinavian churches have been gathered largely through the students trained by our Seminary.

It may now be a question whether Chicago Seminary has not done its duty in this foreign work, and whether part of it at least should not be transferred to other shoulders.

We have attempted also in the special course, later in a diploma course, and for six years past in the Christian Institute, to train men and women to become pastors' assistants, Bible teachers, and pastors in our smaller churches. This has been done at the urgent appeal of the superintendents of Home Missions in the West, not a few of whom are alumni of the Seminary. We have sent more pastors into missionary churches than any other Congregational Seminary in the country during the past thirty years; and we are teaching now

more men to preach than any other of our Seminaries. We are told that our graduates do splendid work in Western fields, while not a few are active in the East also, and we are constantly urged to send out more to meet the great demand for them in our wide territory. We have kept in close relations with the religious life of this city. About three hundred of our students have worked in missions in Chicago and vicinity; and they are always helping in the Christian progress of the churches and community. As part of their practical training they attend evangelistic meetings, preach, visit institutions, hear lectures from experts in all lines of moral and philanthropic work, serve in Sunday Schools, assist pastors, and seek as part of their course to acquire practical skill as well as secure theoretical knowledge.

Our curriculum has been revised from the point of view of life to make it meet better the practical demands made upon the present-day minister. It now includes (a) christian life and christian living, (b) ministerial functions, (c) christian nurture, (d) evangelism, individual and social, (e) missions, and (f) citizenship.

That is a very different line of study from that pursued forty years ago but it contains the same Bible, the same gospel, the same spirit; only it is put in different perspective and set more in harmony with present views of educational method. This Seminary has always stood for positive constructive teaching; and has discouraged critical studies which led only to negative results. It has sought to give its students a message, a gospel which men need and which will meet their needs; and to send them forth to preach that gospel in love and with intelligent appreciation of the needs of our own generation. It has sometimes lost men because of its work for foreign students; but the young men who have taken the

course here go forth with a better conception of the cosmopolitan nature of our population, and in more sympathy with the efforts to reach the stranger within our gates than they would have had without the contact gained here. They have seen, also, a real devotion and piety in the German or Swedish or Norwegian students, which does not show itself so often in American circles, and a mission fervor which is rarely surpassed anywhere. Our only martyrs have been Scandinavian alumni.

In the external life of the Seminary also there is much worthy of notice. When, in 1880, Prof. Curtiss showed me, in Leipzig, a picture of the buildings, they appeared to cover all the Seminary site; but when I came to Chicago the next year I found only Keyes and Carpenter Halls built; all the rest was a vacant lot and a picture of the proposed new dormitory, library and chapel. Soon, however, this picture began to turn into brick and stone. Hammond Library was built in 1883, and Fisk Hall in 1889. Carpenter Chapel was rebuilt in 1900 to receive the Farrar memorial organ, and was adorned with a marble bust of its founder by his daughter, Mrs. W. W. Cheney. This Seminary has gone through notable crises, and is still laboring hard to keep within its income. Soon after it was opened, in 1858, came the panicky times which ushered in the rebellion; and it looked as if the young institution, with her two professors and eighteen students would cease to exist any longer. As an illustration of this crisis I insert a letter of Mr. L. D. Olmsted, the treasurer of the Seminary and partner of Lyman Baird, the father of our present treasurer, to Prof. Fisk, written February 24, 1860. He writes: "My very dear friend: Pardon me that I have so poorly attended to your wants. I inclose a check for \$75.00. I imagine your *astonishment*, your *utter amazement*, your complete *nonplussedness*,

when I inform you that this \$75.00 DOES NOT COME OUT OF MY OWN POCKET BUT THAT LAST NIGHT THERE WERE SEVENTY-EIGHT DOLLARS AND SEVERAL CENTS in the Treasury of the Chicago Theological Seminary. Collections are improving. Hurrah!

“Yours truly,

“L. D. OLMSTED.

“I will try to call on you tomorrow.”

But Philo Carpenter, that man of God, came to its relief. He offered \$5,000 apiece to the three professorships towards their endowment of \$25,000 and started a stream of benevolence that ended in his giving over \$100,000 to this institution.

Again in 1871, when the great fire threw all Chicago into confusion, Dr. Goodwin, at the request of our Executive Committee, of which he was a member, went East for six weeks and raised money both to help the Seminary and to rebuild the burnt churches. In 1881, when I came to this institution, there was once more a call for enlarged resources. This time Col. Hammond, a man of iron and tenderness, full of faith in God and love for Congregationalism, offered \$20,000 if the Seminary would raise \$60,000 more. This effort was successful. Soon after he built us our fire-proof library building, for which Judge Jones, of Minneapolis, Deacon Gates, of Chicago, Philo Carpenter and others, provided funds to enlarge the collection of books and carry on the work of library administration. The first five hundred books placed in our Seminary collection came from the library of Dr. Perkins, the first pastor of the First Church; and many other additions came from pastors. It is now equipped with the chief sources of theological learning, though its income is not sufficient to meet fully the demands of modern bibliography. Besides the books needed by American students of theology, our library must

have a fair working collection of works in German, Swedish and Norwegian for men in our foreign institutes.

Another time of struggle came in 1888-91, when the Peters endowment campaign was undertaken. It was, on the whole, successful; but shortly before the date fixed for its termination, business reverses overtook Mr. Peters, and the \$50,000 he had pledged could not be paid. Still later came, in 1893, the Pearsons endowment movement, the largest in the history of the Seminary, which added nominally \$580,000 to our property. But time wrought much reduction in all these funds. Some were never collected. \$5,000 was the gift of a free bed in the Presbyterian Hospital, which is most valuable but not a direct source of income. Some had annuities attached, and annuitants live pretty near to patriarchal limits. Much was given in unimproved real estate, \$60,000 worth of which is still upon our hands. The rest was given almost wholly in improved real estate, in houses of the style of 1880, which now, after costing much for improvement and repairs, net only about half the income that was put upon them by the donors. A considerable part of the endowment was given also as Scholarship aid to students, but is little help in meeting the current expenses of the Seminary. Besides these shrinkages of endowment, came the unexpected burden of \$8,000 a year for taxes, which takes \$200,000 out of endowment. Our charter had made our property forever free of taxes; but a final court decision changed all that; the result being that our gifts and investments, all made on the tax-free theory, became in some cases of less than no value, and threw us into much perplexity. The time has now come when our investments must be gradually changed and when additional endowment as well as wider and more systematic aid from the churches must be secured.

In looking back over our history we cannot fail to see many

things for which to be thankful. The results have not been meagre. Besides the branches of instruction already referred to, we should mention the splendid work done in music under Prof. Chamberlain—1894-1902—and his successor, Mr. Smith. With the chapel rebuilt and the Farrar Memorial organ given us, we have been able to instruct our Seminary students and many other men and women in church music and its place in worship. In the Christian Institute an experiment has been made for seven years in training women to be missionaries, pastors' assistants, and deaconesses; and for four years, young men unable to enter the Seminary were admitted to courses of instruction in it. It has not been found easy to teach these two classes—the one looking toward the special work of women, the other looking towards the pastorate—together; but not a little has been accomplished.

The Seminary has sought also to be of service to all within its reach. The professors preach and help in the churches, lecture in such schools as the Christian Institute, Y. M. C. A. and Y. W. C. A. training schools, the Moody Institute, at other Seminaries, at various colleges and universities, at State institutes of theology, at conferences for social and economic science, at Sunday school conventions, by correspondence and otherwise. Members of the faculty have published books and articles on Old Testament and New Testament subjects, Church history, Comparative Religion, Missions, Mental science, Systematic Theology, Ethics, Homiletics, Pastoral Theology, History of Theology, social economics and general literature. They have published also translations from the German, and sought in other ways to keep themselves, their students and the churches abreast of the theological thought of the age.

There have gone forth from this institution nearly 1,000 graduates, while over 500 more have taken partial courses here.

They are scattered in India, China, Japan, Macedonia, Asia Minor, Constantinople, South Africa, South America, the Micronesian Islands, Alaska, Iceland, Norway, Sweden, Denmark, Canada, and all parts of our own country. Through the graduates of our Foreign Departments, as the chief agency, over 300 German and Scandinavian Churches have been organized and manned, and as an outgrowth of our Swedish Institute there has been established in Boston a Finnish training school, in charge of one of our graduates, which has been at work for some four years, and has now 13 students enrolled. It is organizing Finnish Congregational churches in New England and training pastors for them.

Much has been done in the fifty years of our life and growth; but much remains to be done. It looks as if the time has arrived when the Seminary should equip itself for the new task of a wider and even more practical leadership in Chicago for our constituency of churches. The following points seem to lie in the foreground:

First, should not the Seminary be put in a position to illustrate by a strong church organization beside it all sides of the work of the pastor? A year ago a letter was received from a prominent pastor of a Western church in which the writer urged first that Andover Seminary should be moved to Chicago and united with the Seminary here. He thought such "a movement is the key to the Congregational situation at present in the West. It may be only a dream;" but it often leads me to ask: Is the day at hand when perhaps the First Church and the Union Park Church should be united beside the Seminary as part of its enlarged equipment; in which the Seminary work in sociology, pedagogy, religious psychology and all forms of Sunday school work and evangelism should find a natural and profitable illustration? Might not work be done in the Semi-

nary sphere for our Congregational churches by such a combination, analogous to that done by the Moody Institute and the Chicago Avenue Church?

A further question pressed upon the Seminary by the lack of properly qualified ministers, is the teaching by correspondence, by summer schools, by Extension Work and by other means? This work calls for additional instructors and for money to equip the enlarged plant? During the past year the professors have outlined Correspondence Courses in Biblical Sociology, Evangelistic Aspect of Social Conditions, Christianity and Social Tendencies, Apostolic Church History, History of Ethics, Christian Ethics, Isaiah and the Prophets of the Eighth Century, Jeremiah and the Prophets of the Seventh Century, The Parables of Jesus and the Life and Work of Paul. A group of pastors are taking this work by correspondence, and there is a wide field for it.

We need further a president to give all his time to the duties of this office. Dr. Taylor has done splendid work for a year, against his own wishes, and at the earnest request of the Faculty and Board; but he cannot retain the position longer. We need a capable man both as an executive officer and an educational leader. A man of winning and commanding ability as President of the Seminary would be a kind of Congregational Archbishop, a leader, an adviser, a rallying point for the Congregationalists of Chicago and the West. He should be free to visit churches, colleges, associations, and unite in himself the thought, desire, purpose and efforts of all our constituency. Around him should pastors, professors, secretaries, students, laymen, and every representation of Congregationalism in the West rally for the most united and progressive service.

When the Seminary was founded there were 380 Congre-

gational churches in its constituency; after thirty-five years there were 1,380; now there are almost 2,600. With such a body of churches awake to their needs and ours, surely every natural call of the Seminary for men and means for the largest efficiency should not fail of satisfactory response.

WESTERN HOME MISSIONS AND THE CHICAGO THEOLOGICAL SEMINARY.¹

THE REV. T. O. DOUGLASS, D.D.

Home-missionarily speaking, the West is all the way from the Hudson River to the ends of the earth. *The* function of home missions is that of planting churches. Other works follow, such as the founding of christian schools, communities and commonwealths; but these come in as incidentals and by sequence. We plant the churches and the churches do the rest. The work of home missions is the work of planting churches by *sending out the missionaries* to plant the churches. "*Arma virumque cano*," and that is all of Vergil that I know. I also sing of arms and a man; of missionary campaigns and missionary heroes.

The great home missionary movement began with the beginning. In 1620, as perhaps some of you know,

"A band of exiles moored their bark
On a wild New England shore."

These Pilgrims came not to seek an asylum for themselves. They came rather with "great hope and inward zeal of laying some good foundation for propagating and advancing the

¹ Delivered in Carpenter Memorial Chapel Wednesday, 6 May, 1908, at the Alumni Institute.

gospel of the kingdom of Christ in these remote parts of the world, yea, though it should be as stepping stones unto others." They came to plant the Church of God in the new land.

The Puritans of the Massachusetts Bay Colony were more of a mixed multitude, no doubt, and came with more mixed motives, but they came essentially with pious intent, to build the kingdom of God in the new land. You know the spirit of early New England, how careful our fathers were to have every part of their territory supplied with the church and the minister, the educated and the godly minister. They founded Harvard College almost for the express purpose of furnishing such a ministry for the churches of the country.

They sometimes petitioned state legislatures for money to plant the church in the new community and did not plead in vain; for again and again Massachusetts set aside money from the state to plant the church in the new community. Then, as time went on and there were many settlements this side of the Hudson and the great march of migration to the West began, the New England churches began to send their missionaries to the regions beyond. They early formed their societies, Connecticut in 1798 and Massachusetts in 1799, for the systematic performance of the work. Later in 1826, when the western rush had become almost a torrent, our New England fathers united with other denominations in forming the great American Home Missionary Society with intent and purpose to cover the whole land with churches, however far remote the boundary lines of the country might run.

The ordinance of 1787, creating the Northwest Territory out of the 250,000 square miles bounded by the Ohio, the Mississippi and the Great Lakes of the North, was a great home missionary movement. Manasseh Cutler, of Connecticut, a man of heroic mould, a patriotic and christian expansionist, an early

prophet of America's great future, breaks over into the new territory on a tour of exploration in 1786 and in 1788 leads out a colony to lay the foundations of Marietta, town and church and college. A little later "The Western Reserve" is opened up in a christian way by David Bacon, Joseph Badger and Thomas Robbins, agents of the great home missionary movement sent out by the churches of Massachusetts and Connecticut. Today Ohio numbers 250 churches with 43,000 members, and in the midst of the churches Marietta, Adelbert and Oberlin.

We were early on the ground in Indiana, and our men and money had much to do with the planting of churches and the founding of Wabash College; but for the most part we live in Indiana in institutions which do not bear our name. Our first church, of home missionary origin of course, was organized in 1834. We have now in Indiana only twenty-six churches and about five thousand members. The Congregational name in the state is that of Dr. Nathaniel A. Hyde, pastor of Plymouth Church, Indianapolis, and pastor-at-large for the whole state, our Dr. Hyde, for many years on our Board of Directors. Another honorable Indiana name is that of Oscar McCulloch, of the class of 1870.

In Illinois also much of our early work is lost to the denominational name. In 1816 the Connecticut Home Missionary Society sends out a man, Salmon Giddings by name, from Andover Seminary, to labor in Illinois and Missouri. He locates in St. Louis. His first church, Presbyterian, of nine members, organized in 1817, has in it five Congregationalists from Massachusetts. In the twelve years of his service he organizes fourteen churches, eight in Illinois and six in Missouri, every one of them Presbyterian churches, and he organizes the churches into a presbytery. An Andover man, sup-

ported by the Connecticut Home Missionary Society does that! We played the game of "Give-away" from the Hudson to the Mississippi. One of the churches organized by Giddings was at "McCord's Settlement." That was in 1818. I know, for I was there,—though at a later date. My mother was a McCord. Dr. Robert Patterson, for many years pastor of the Second Presbyterian Church of this city came from that settlement.

Next after Giddings came J. M. Ellis, of Kaskaskia and Jacksonville. He was one of the founders of Illinois College, and for years was an agent of the Home Missionary Society. To him came the awful experience of returning from a missionary tour to find his whole family dead and buried, swept away by the dread disease of cholera.

In 1828 a young man came into the office of the Home Missionary Society, saying: "You may send me to the hardest place you've got." They struck it right, for they sent him to Galena! However, at that time Galena was thought to be the coming metropolis of the West. Chicago "wasn't in it" with Galena in those days. We find this young man, Aratis Kent, all over the country, up at Ft. Prairie Duchien, down at Ft. Rock Island, and over at Ft. Dearborn. From Ft. Dearborn in 1833 he writes: "If the pier now commencing should be permanent and the harbor a safe one, Chicago will undoubtedly grow as rapidly as any Western village!" For forty years this good man, in Presbyterian connection but supported largely by Congregational money, wrought in the regions round about Galena, doing a great work of which I may not speak.

Just after Kent's arrival, in 1829 and 1830, came the famous Illinois Band from Yale, eleven young men coming together to gather churches and to found a college. Some time ago a little boy looked up into my face and said: "Mr

Douglass, ain't you a hundred years old?" Well, I almost think I must be; for seven of the eleven I knew personally and all the others by tradition. Albert Hale married my father and mother, baptized me and opened the way for me to go to college. Julian M. Sturtevant was my college president, and Asa Turner was "Father Turner" of Iowa. There is no occasion to speak here of the work of these men; for this is an educated audience. But if any of you don't know what these men did for Illinois and for America, read Dr. Roy's *Half Century of Home Missions in Illinois*.

As we have seen, the work in Missouri began with Giddings in 1816. The outcome of the service for thirty-six years was wholly Presbyterian. Then Dr. Treeman M. Post, the "grand man eloquent" as we used to call him in college, in the midst of persecution, ecclesiastical and civil, stood up for the faith and order of the Pilgrim Fathers and organized, in 1852, the First Congregational Church of St. Louis. At the close of the War this church and the one at Hannibal were the only Congregational churches in the state; but in the days of reconstruction, under the leadership of Edwin B. Turner, of the Iowa Band, and Julian Sturtevant, pastor at Hannibal, the Pilgrim faith took root in more than sixty communities. Then came Dr. Greatheart—William Constance Goodell—and the Pilgrim Church and the strongholds of Congregationalism at St. Louis, Springfield and Kansas City and the leaven of the Pilgrim polity in nearly one hundred country places.

Geographically Michigan precedes Illinois and Missouri, but chronologically comes in here. The Rochester church dates back to 1827. John D. Pierce, one of the founders of the great University, came in 1831. L. Smith Hobart, called "The Father of Organized Congregationalism in Michigan," came in 1840. In this state western Congregationalism in a decided

way began to assert itself, and here the great movement called, or to be called, "The Congregational Renaissance" began. Our "Father Kedzie" had much to do in the making of the Commonwealth. Michigan is not yet finished. The great Northern Peninsula is still in pioneer conditions. 334 churches with 32,000 members are but the beginnings of our Congregational history in Michigan.

Wisconsin's first church dates back to 1785, that an Indian church planted by the American Board of Commissioners for Foreign Missions. Stephen Peet, whose picture properly adorns our parlor (for he was pre-eminently the founder of Chicago Seminary), began at Green Bay in 1836. The next church is that at Platteville, started in 1839. It began as a Presbyterian church, but at length learned the more excellent way. I know; for I was there, though too young to vote. My father and mother, staunch Presbyterians that they were, voted against the change. That is "the hole of the pit" from which it was digged. Wisconsin Congregationalism has always had splendid leadership from Peet to Carter. The Wisconsin hosts have fought a good fight. The spirit of evangelism has prevailed. Wisconsin has always been loyal to the Seminary, sending to us many of our students. The churches now number 267 and the membership 26,000.

1836 is also the date of the beginning of home missionary operations in Iowa. The beginnings here too were Presbyterian; but very soon the Dubuque church developed into Congregationalism, the change being made by the simple vote that "the whole body of the church members be elected ruling elders." Our first Congregational church, at Denmark, is organized May 5, 1838; Rev. Asa Turner pastor; his salary \$300; \$100 of that only from the people and \$200 from the American Home Missionary Society. This first Congrega-

tional pastorate of the state continues for thirty years. In 1841 John C. Holbrook, one of the founders of the Seminary, is discovered. The great church at Dubuque is one of his greatest monuments; he has others East and West. He was at one time editor of the *Prairie Herald*, which was "advanced sheets" of the *Advance*.

In 1843 that wonderful event in our history took place, the coming of the Iowa Band, eleven young men in a bunch from Andover! They came expecting to spend their lives in Iowa and they did it. William Salter came to Burlington in 1846. He is in Burlington yet. They came saying: "If each one of us can only plant one good permanent church and all together build a college, what a work that will be." They planted scores of churches; for two of them were missionary superintendents, and the college they founded is one of the best in all the middle West. The mother church at Denmark is the first of 318 churches with a membership of 36,000.

Following the chronological order, we now make a long jump from the Mississippi to the Pacific Coast. Home missionary work by the American Board began in Oregon as early as in Wisconsin and Iowa. This same year, 1836, Marcus Whitman, who *did* save Oregon to the Union, began his work among the Indians near Walla Walla and in 1838, the date of the Denmark church, organized a church which remains to this day Indian and Presbyterian. George H. Atkinson reaches Oregon in 1848. The monuments of his forty years of service are all around, up and down the Willamette Valley, all along the lower Columbia River, up on Puget Sound and in northern Idaho, at Oregon City and Portland, in Whitman College and Forest Grove and Steelacoom Academy and everywhere. Yet they told me out there last summer that he died of a broken heart because he had accomplished so little!—and indeed in

Oregon proper he did find soil rather uncongenial to Congregational institutions. But in the whole field of his operations, including Washington and parts of Idaho, there are about 250 churches, while everything, excepting men and money, is ready now for a great forward movement.

California home missions is a "Forty-niner," of course. The earliest missionaries were T. D. Hunt, S. H. Willey and J. W. Douglas (who is no relative of mine; for he has only one "s" to his name.) The form that looms up largest out there is that of James H. Warren, missionary and superintendent of missions for nearly fifty years. The little flock he found out there has now become two bands, both Associations, Northern and Southern, self-supporting and together having 260 churches with a membership of 24,000.

The work in Minnesota, with Father Charles Seccombe at St. Anthony Falls, opens in 1850. Father Richard Hall, who began with Father Seccombe, is living yet, and has seen the one church become 218, with a membership of 22,000, and Carleton College in the midst of the golden candlesticks.

The repeal of the Missouri Compromise in 1850 sent the hosts of freedom flying out to Kansas to contend with the forces of slavery for that fair land. With the other friends of freedom came the home missionary, the first, Rev. S. Y. Lum, in 1854, with a commission to "proclaim the gospel in Kansas." Starting in at Lawrence, within a month he has a church of seven members, this being the first of any denomination in the state. Well, you know the story of the Kansas Band and John Brown of Ossawatimie and the Quantrell Raid and all the mighty struggle and glorious victory in Bleeding Kansas; but don't count yourself well informed until you read *Pioneer Kansas*, written by Richard Cordley, one of the Kansas Band, and for years one of our Directors. Kansas

was the first state west of the Missouri to assume self-support. Dr. Lyman Payson Broad was the Moses who led the Kansan hosts of Israel up to the borders of the promised land.

The Nebraska chapter of the great home missionary story opens with Reuben Gaylord at Omaha in December of 1855. He was seasoned for his great service in Nebraska by seventeen years of experience in Iowa. Dr. Harmon Bross, of the Class of '67, should give the Nebraska history; for he has been a conspicuous part of it for over thirty years. Samuel I. Hanford, of the Class of '87, could add a postscript, telling how self-support was achieved. The 200 churches of Nebraska have a membership of 17,000.

Here now comes in one of the great events of this great home missionary movement, the founding of the Chicago Theological Seminary in 1858. Home missionary conditions in the Northwest demanded the Seminary and made it possible. The Seminary is both child and mother of home missions in the West. The men that conceived the idea and plan of the institution were men in closest touch with the home missionary problems and operations of the great middle West. The school was founded principally for home missionary service. Iowa was booming; Wisconsin and Minnesota were filling up; settlements were forming in Dakota and Nebraska; churches were springing up everywhere; men were needed; and so the Seminary was established a home missionary institution.

In the Dakota history the pioneer name is that of Stewart Sheldon. The name that shines with the brightest luster to this day is that of Joseph Ward. He began at Yankton in 1869. He had to do with the planting of many a church. He had the most of any one to do with the founding of Yankton College. He had more than any other citizen to do with the shaping the character and writing the constitution of

the commonwealth that was to be. Others wrought with him, of course. Stewart Sheldon, and Father Seccombe, and Father Nichols, and the Yale Band, and S. D. Wiard, of the Class of '78, and scores of home missionary graduates of Chicago Seminary; but in the list of all the honored names of South Dakota his name still stands first. Our churches there now number 169, with a membership of about 9,000.

North Dakota is yet but a child. Our oldest church up there is only a little more than 25 years of age. The name forever to be associated with North Dakota is that of Henry Clay Simmons, of the Class of '72. For many years he was Superintendent of Home Missions and then President of Fargo College. He was the man that saved the state from the disgrace of the Louisiana Lottery. Today North Dakota is the brightest spot on our Congregational map, more churches being organized there than anywhere else in the country. The churches of that new state already number 170 and more, with a membership of about 9,000.

The Congregational campaign opens in Colorado at Central City in 1863. Churches are organized at Boulder and Denver in 1864, and at Colorado Springs in 1874. One of the big things of Colorado is our Director, Dr. Gregg, pastor at Colorado Springs now for 26 years. Names to be connected with the Colorado service to the end of time are those of Superintendent Joseph Pickett, whose noble career was suddenly cut off by the overturning of a stage coach in the mountains, and our Clarendon M. Sanders, of the Class of '67.

A beginning is made in Wyoming at Cheyenne in 1868. Col. Jerome D. Davis, one of our brightest and best, of the Class of '69, went directly from the Seminary to that important outpost. Our C. M. Sanders followed him, and was the commander-in-chief of the Wyoming forces for a number of years.

As yet Wyoming has more space than people, scarcely a man to a square mile, but Wyoming's hour is at hand and we need a Chicago Band for the making of that great mountain commonwealth.

In mighty Montana we made a little start in 1882. We have little to show as yet, seventeen churches with about 700 members; but there is no field of greater promise in all our broad land. The Seminary has two fine representatives there, E. Fenn Lyman and Dwight L. Bailey, while Nelson Wehrhan, of the graduating Class, is going. We need a dozen more at once for Montana.

Oklahoma opens with a rush in 1889, the home missionary as fleet-footed as the best of them. Homer Parker, of the Class of '73, is in the jam. Thirty-six of our Seminary men, so they tell me, have wrought down there in that marvelous country. The Class of '95 gave seven men to that work.

But time fails, and the story of the opening of mission fields in Utah, Idaho, New Mexico, Arizona, Nevada, Texas, The Great Southland, Cuba and Alaska, must remain untold. All over this great field, in spots, you will find our men.

Let me close with a few paragraphs setting forth more directly and distinctively the Seminary's part in this great work.

The Seminary has furnished *leaders* for the work. I count just a baker's dozen of superintendents from Chicago Seminary, three of them from the Class of '67.

Illinois came to self-support in 1878. Who is the man to head up the work in this critical hour? James Tompkins of Kewanee, of the Class of '67, though small in stature, towers like Saul in the midst of his brethren. I need not tell you how well he did his work. He went down into Egypt, not to get corn but to plant the corn of Congregationalism and found

there a soil prepared for the seed. His days are almost numbered. He is undoubtedly in his last illness, at the home of his daughter in Grinnell. Following him in the Bishopric are two other Seminary men, Andrew M. Brodie, of the Class of '88, and Roy B. Guild, of the Class of '97.

In 1882 Iowa, beyond the Mississippi, comes to self-support. Here too they found a man for the occasion among the graduates of Chicago Seminary in the Class of '68. In the twenty-five years of Secretary Douglass' service 138 churches were organized and the membership grew from 16,000 to 36,000.

Harmon Bross, of the Class of '67, began his work as general missionary in Nebraska in the year 1874; he closed his work as superintendent in 1907, a service of 33 years; and now another graduate of the Seminary, Samuel I. Hanford, of the Class of '87, reigns in his stead.

The other home missionary leaders furnished by the Seminary are: C. M. Sanders of Colorado, of the Class of '67, C. F. Claff of Oregon, of the Class of '71, H. C. Simmons, North Dakota, of the Class of '72, Homer J. Parker, Oklahoma, of the Class of '73, H. D. Wiard, South Dakota, of the Class of '78, A. K. Wray, Missouri, of the Class of '80, and A. E. Ricker, Pennsylvania, of the Class of '88.

The Seminary has furnished *men* for the fields by the hundreds. It began at once to furnish men. Out of the first class, 1859, three of the five went at once into home missionary service. The Class of '61, fourteen members, sent thirteen men into the field. Only Edwin L. Jaggar escaped by fleeing to New England. I thought for a long while that W. L. Bray had escaped too; but finally we captured him up at Rhinelander, Wis.; and finally we captured H. M. Daniels down in Texas.

Every one of the Class of '62, five in number, went into

the service. The Class of '67, numbering fourteen, sent out eleven home missionaries. In my Class of '68 only Gabriel Campbell and E. M. Williams were not counted worthy of a home missionary station!

So class after class in the earlier years, and indeed up to 1902, sent the bulk of their men into home missionary fields. I count more than 560 of our graduates in home missionary service, and I am sure the list is not complete. Of course, many men not technically home missionaries were such in reality. Scores of them, especially in the foreign departments in these later years, went into the home missionary work of other denominations. Out of 160 Chicago men that have labored in Iowa more than 100 have been in home missionary service. All over this great Western field you will find our men. You will find them in the great Southwest, and in the South, and in the Eastern part of the Middle West, and in the East. You will find them in Ohio, New York, Pennsylvania, Maine, Massachusetts and Connecticut. I count the names of thirty-six men, most of them recent graduates, in missionary service in New England. The most of these are from the foreign departments. It was a revelation to me to find that Chicago Seminary is furnishing men in large numbers for the work among the immigrants of New England.

The Seminary is a home missionary institution. It was founded by home missionaries in the midst of the great home missionary fields of the country. Its traditions are home missionary. It is now linked up with the Home Missionary Society in home missionary service.

Shall we not still hold the Seminary to its traditions? And shall we not still count it our special mission, not to advance scholarship—Union can do that; Yale can do that; perhaps Andover can do that—but to furnish average men for our

average churches, and to furnish men for the hundreds of missionary fields now within our borders, and the other hundreds that will soon be opened up, and that will be calling to us for men? This would be my program for the Seminary.

NOTES AND OTHERWISE

ANNIVERSARY COMMENTS AND LOOKS TO THE FUTURE.

The Changed Seminary Publication.

The publication of numerous journals of theology and church work accessible to the whole constituency of the Chicago Theological Seminary has made the publication of a quarterly magazine of largely general interest such as *The Chicago Seminary Quarterly* unnecessary. On the other hand, the multiplication of the organic activities of the Institution makes imperative the publication of an exclusively official organ four times a year covering these. Accordingly, *THE CHICAGO THEOLOGICAL SEMINARY REGISTER*, the first number of which appeared in March of this year, has replaced the *Quarterly*. It is issued four times each year, in March, April, May and June. The March, April and May numbers are to be regularly the Year Books of the Seminary, the Foreign Institutes and the Christian Institute respectively, giving full information of equipment, conditions of admission and graduation, courses of study, instructors, students enrolled, etc. The June number, beginning with June, 1909, will be the Alumni Directory and Year Book, including also a *resumé* of the year's work in the Institution and a survey, by members of the Faculty, of recent literature of interest to alumni and students.

Alumni Directory and Year Book.

The Chicago Theological Seminary does not have in its possession complete information about all of its alumni and former students; but a systematic effort will be made to gain this information for the June Register of 1909. Next October a circular letter with a list of questions will be sent to all alumni

and former students. The information thus gained through the co-operation of alumni will form the material for the Alumni Directory and Year Book. The plan is to give a biographical item to date under each name, giving place and date of birth, academic history and degrees, denominational affiliation, date of ordination, pastorates, present position, etc. All names will appear twice, once by classes in the biographical Year Book, once in the alphabetical Directory with present address. It is believed that this annual Directory and Year Book of the alumni and former students will prove an increasing bond among them and between them and the Chicago Theological Seminary. The success of this undertaking will depend on the co-operation of the alumni and former students.

Resumé of a Half-century of Growth.

During the week of Saturday-Thursday, 2-7 May, the Chicago Theological Seminary celebrated the completion of fifty years of service. In succeeding paragraphs some of the various events of this celebration are noted and elsewhere in this issue are published some of the addresses of the occasion. It were well, however, here to sum up in a word or two the growth of the Seminary and its influence during the fifty years of its life. In organization the Institution has developed from a simple seminary, training men for the American pastorate, into a complex institution, almost a university, including not only a Seminary for American students but three distinct Foreign Institutes training men for the pastorate of foreign-American churches, also the Christian Institute, a school for the training of men and women for church and christian service, and the School of Church Music for the training of choristers, organists, etc. Besides the organic branches of the Institution's activity it holds immediate relations with the civic

and social problems of Chicago through the Chicago Commons and the Chicago School of Civics and Philanthropy, both started and controlled by our professor of social economics, Graham Taylor.

Externally the Chicago Theological Seminary has been characterized by the same growth as internally. During the past fifty years about one thousand alumni, besides about five hundred other students, have received instruction and gone into pastoral and missionary service in almost every country of the world. About one hundred have engaged in foreign missionary service and more than a score have become pastors in northern Europe. Many of our foreign-American graduates have been instrumental in building some three hundred German and Scandinavian churches in our country, largely in the West. A trifle less than six hundred of our alumni and former students have entered home missionary service, while many more hold pastorates in home mission territory. It is more than a mere coincidence that with the injection of this vast number into the Western field the Congregational churches of the West have increased from the less than four hundred churches in existence at the founding of the Institution to the more than twenty-five hundred now dotting our territory of fifteen States. The Chicago Theological Seminary is writ large over all Western Congregationalism.

A Look to the Future.

The past achievements, the present diversified activities and the intimate relation to the growth of Western Congregationalism of the Chicago Theological Seminary justify a forward look at the opening of the second half-century of its work. That the future of the Institution is bound up with the future of the denomination in the West is evident from the

past. That half of our alumni and former students are the pastors and missionaries of the denomination, that thirteen of our alumni are state superintendents, that these and other superintendents snap up all of our graduates for their opening fields tell the dependence of the denomination upon the Seminary and force consideration at this anniversary time of plans by which the latter may become more useful and controlling to the former. The discussions of the week have revealed a growing feeling that the various agencies of the church should be all grouped in some central position where the Seminary and Board offices should be together. It was proposed by the Hon. T. C. McMillan, Moderator of the last National Council, that a church house be erected on the vacant lot between Keyes Hall and Hammond Library, which belongs to the Seminary. In this building would then be located all the Congregational offices of Chicago and the West, including the western branch of the Pilgrim Press. Such a centralization of the Congregational offices at the Seminary would result not only in greater co-operation of the various boards and agencies with one another, but more notably in furnishing the students of the Institution opportunity of watching the work of the denomination at firsthand and in binding the Boards more closely to the Seminary. By such an arrangement the Chicago Theological Seminary and the Congregational House would together become the center of Western Congregationalism, the rallying point of the denomination. One cannot well over-estimate the commanding position which will be the Seminary's when this plan is finally realized.

Graham Taylor's Acting Presidency.

The realization of such a future by the Institution will make the President, in the words of Professor Scott, "a sort of Con-

gregational archbishop of the West." When the Directors in December, 1906, placed Professor Taylor in the acting presidency after the resignation of former President George, it was their earnest hope that the way would open for him to become the permanent president and give the Seminary this "Congregational archbishop." For a year and a half Professor Taylor ably discharged the presidential duties, without relinquishing any of the arduous duties of his professorship. This spring the Executive Committee and the Faculty urged upon him the acceptance of the full presidency as the one man competent to do in that office what the Seminary needed. But to the keen regret of Directors and Faculty, Professor Taylor tendered his resignation from the acting presidency because of the pressure upon him of his wide civic and social work and obligations. At the annual meeting of the Directors, 5 May, 1908, his resignation was accepted at his own most earnest request and the presidency declared vacant. Fortunately for the Seminary, though he cannot be had in the presidency, Professor Taylor still remains with us in his professorship, thus saving to the Seminary one of its most prized assets.

The acting presidency of Professor Taylor will be remembered for two things which he accomplished for the Seminary in raising it toward the position which it must occupy in modern theological education. The first is the revision of the curriculum of studies so as better to meet the demands of present-day church and social work, accompanied by a raising of the standard of admission. In the next paragraph below is given the action of the Directors taken at the last annual meeting, embodying the proposals of Professor Taylor. The second is the creation of a chair of religious pedagogy in the Seminary for the training of students in scientific methods of religious education in church and bible-school. These two

forward steps taken under the leadership of Professor Taylor mean much for the future of the Seminary as it enters upon its second half-century of service.

Modernization of the Curriculum.

Professor Taylor's wise insistence upon higher academic requirements for admission and greater efficiency and breadth of instruction to fit men for present conditions has borne fruit in the action of the Board of Directors taken 5 May, 1908. This action is two-fold, affecting the standard of admission and the requirements in the biblical departments of instruction. As to the standard of admission, hereafter the Seminary will admit to its courses leading to the pastorate of English-speaking churches only men who are college graduates or have the full equivalent of a college course, no further attempt being made to train non-college men for the American pastorate. But with the raising of the standard the Directors also have broadened it, so that hereafter a scientific or literary college course equally with the arts course will be accepted as full qualification for admission to the Seminary. This means that no longer is collegiate training in classical Greek necessary for admission. In line with this broadening of the standard of admission is the action of the Directors that for graduation students shall not be required to take courses in the original languages of the Bible, though elective courses in these will be open to such as may desire to take them. Instead a greater emphasis will be put upon courses in biblical interpretation, exegesis and theology. Not less work in the biblical departments will be required, rather more, only with the emphasis shifted to the more important subjects. The end which the Directors had in view in this series of changes is a more efficient and practical college trained ministry for our Western field.

Professor Swift to be with us.

The lectureship in religious pedagogy, which was so successfully inaugurated this past year by Professor Starbuck, will be held this coming year by Fletcher Harper Swift, B. D., Ph. D., assistant professor of the history of education in the University of Minnesota. Professor Swift is a graduate of Dartmouth College and the Union Theological Seminary. He first served as assistant in the history of education in Teacher's College, Columbia University, 1904-1905; later as assistant professor of education in the University of Washington, 1905-1907; and since 1907 in his present position in the University of Minnesota.

Professor Scott Chairman of the Faculty.

In view of the resignation of Professor Taylor from the acting presidency and the inevitable interval until the right man can be secured to succeed him in the permanent presidency, the Faculty at its last meeting of the year on 6 May, 1908, unanimously elected its senior member and beloved colleague, Professor Scott, to the position of Chairman of the Faculty. No member of the Faculty is so much a part of the Institution in its work, development and outreach as is Professor Scott. None could more fittingly preside over the internal administration of the Institution during the interval.

Professor and Mrs. Scott Entertain.

The crowning social event of the anniversary days was the delightful reception given to their friends by Professor and Mrs. Scott on Saturday evening, May second. Mrs. Scott has been personally and most effectively interested in the redecoration of some of the public rooms of the Seminary. Over six hundred invitations were issued and a large company greeted

their genial hosts amid tasteful displays of foliage and flowers, while a band of lady musicians poured out sweet strains upon the air. It was a choice occasion for the renewal of old friendships and the making of new ones in a scene of gladness and of lavish hospitality. Although no hint of the fact had been conveyed in the note of invitation, it was quietly whispered about that the day recorded the silver anniversary of the hosts and an air of expectancy pervaded the company prophetic of surprise. Accordingly, at an opportune moment Professor and Mrs. Scott were asked by President Taylor to give him their attention, as with some happy remarks he presented to them an elegant silver salver, duly inscribed, as an expression of the warm appreciation and affectionate regard of the Board of Instruction. The secret was now out and Prof. Scott, recovering from his surprise, made a characteristic little speech in acknowledgement. Not thus did he escape, however, for at once Rev. W. A. Bartlett, their pastor, speaking for many friends in the First Congregational Church, detained the bridal pair while, with genial and witty words, he offered them a further gift, a silver pitcher and candlestick, in remembrance of the happy day. Professor Scott, for once seemingly at a loss for words, responded that he might best meet the situation by saying "ditto" to his first speech. The whole occasion was in every way noteworthy and felicitous as departing guests mingled hearty congratulations with adieux to the worthy senior professor and his wife. Long may they walk, hand in hand, this pilgrim way with Heaven's rich blessing abiding on them. So say we all.—*E. M. Williams.*

The Chicago Congregational Club.

On Monday evening, 4 May, the Chicago Congregational Club held a reception and banquet at the Auditorium Hotel in

honor of the Fiftieth Anniversary of the Seminary. Under the efficient management of the retiring president of the Club, the Rev. William E. Barton, D.D., the reception was one of a high order. In choice words the president extended the Club's greetings to the Seminary and Professor Taylor happily responded. The Hon. T. C. McMillan, Moderator of the last National Council, sketched an enthusiastic picture of the Seminary as the future Congregational Center of the West, while the Hon. David Percy Jones, formerly mayor of Minneapolis, presented a layman's view of ministerial training for today's needs. The closing address of the evening was delivered by the Rev. Washington Gladden, D.D., on the church of the future as the church of faith in Christ as the leader in setting up his kingdom on earth.

Conference on the Foreign Institutes.

On Tuesday afternoon, 5 May, the work of the three Foreign Institutes was presented in the Carpenter Memorial Chapel. The German Annual Conference, which was in session in the city at the time, adjourned for the afternoon and together with the students and faculties of the Institutes made an interested and sympathetic audience. Professor Scott was chosen chairman of the conference. After a hearty welcome to the visiting brethren, in his usual happy manner he introduced Dr. Eversz, who gave a very succinct and complete history of the vicissitudes through which the German Institute had passed in arriving at its present position in the Chicago Theological Seminary. Then the work among the German Congregational churches, now 187 in number, was presented enthusiastically by the Rev. Mr. Vogel of North Dakota and the Rev. Mr. Schwabenland of Washington.

Professor Jernberg spoke of the influence and success of the

students who had been trained in the Danish-Norwegian Institute, five of whom had gone as missionaries to the foreign field besides a large number to Norway and Denmark. Professor Grauer presented the home missionary work under his care, all a direct result of the influence from the Seminary. The fruit of his work for the Danes and Norwegians is seen in fifty churches and thirty preaching stations. The Rev. C. T. Dyrness spoke of his work as pastor of our largest Norwegian Congregational church in the West, the Salem Evangelical in Chicago, where he has been pastor for fifteen years, as well as editor of the Norwegian paper *Evangelisten* part of the time.

Professor Risberg presented the Swedish work of which he is the home missionary superintendent. Ninety Swedish Congregational churches look to the Institute for their ministers besides a number of Mission Covenant and Independent churches. Quite a large number of our Swedish graduates enter the foreign missionary work under the Scandinavian Alliance Mission, of which Professor Risberg is the Secretary.

The conference, the first of the kind in the history of the Foreign Institutes, was so helpful and inspiring that it was felt by those present that it would be a distinct benefit both to the Seminary and to the alumni to have a similar meeting in connection with the Alumni Institute. A committee was appointed to arrange for such a share in the program of the Institute next year.

The Alumni Institute.

On Wednesday, 6 May, the jubilee meeting of the Alumni Institute was held in Carpenter Memorial Chapel. The general theme of the papers of the day was the history and work of the Chicago Theological Seminary. It was particularly gratifying that the Rev. G. S. F. Savage, D.D., was able to present

his paper on the Founding of the Seminary in person. Dr. Savage was a member of the first conference, which met in April, 1854, to consider the possibility of founding a seminary in the West, and during its entire history he has been one of its strongest supporters. The only other surviving member of that first conference is Nathaniel W. Eggleston, from whom a letter of greeting to the alumni was read by Dr. Savage. Professor Scott read an illuminating paper on the Development of the Seminary. No man is better qualified to speak on the work of the Seminary in the home missionary field than the Rev. T. O. Douglass, D.D., who read an informing paper on Western Home Missions and the Chicago Theological Seminary. These three papers are published elsewhere in this issue. The Institution's relation to the foreign missionary work was admirably presented by the Rev. Robert S. Stapleton, of the Class of '97, missionary of the American Board at Erzroom, Turkey. Mr. E. C. Knapp presented the remaining paper of the day on Recent Sunday School Progress. The Seminary's close relation to more scientific Sunday School methods, fostered under the able leadership of Mr. Knapp this past year, is shown in the large place given to christian nurture in the curriculum. It has been gratifying to see how Sunday School teachers in the city have turned to the Seminary for instruction. At the close of the program the Alumni and friends were pleasantly received in the Parlor of Fisk Hall by Professor and Mrs. Taylor in behalf of the Board of Instruction.

The Alumni Dinner.

On Wednesday evening, 6 May, one hundred fifty alumni sat down to dinner in the parlors of Union Park Church. The dinner was served by the ladies of the Church as hostesses

of the evening. After the dinner Professor Scott assumed the role of toastmaster. Messages of greeting and good wishes were received from the Garrett Biblical Institute through Professor S. C. Bronson, from the McCormick Theological Seminary through Professor George L. Robinson, from the Divinity School of the University of Chicago through Professor Shailer Mathews, and from the Evangelical Lutheran Seminary through Professor E. F. Krause. Professor Taylor responded in behalf of the Seminary. Other addresses were made by President Blanchard of Wheaton College, the Rev. K. L. Stahl of Redfield College and Mr. M. F. Miller of the graduating class.

The Graduating Exercises.

The graduating exercises were held in the Union Park Church on the evening of Thursday, 7 May. After the invocation by Professor Scott and the reading of scripture by the Rev. Herman Seil, of Redfield, S. D., Professor Scott read the annual statement of the Secretary of the Faculty. This report is published elsewhere in this issue. The Rev. J. B. Gregg, D.D., a Director of the Seminary and pastor of the First Congregational Church of Colorado Springs, delivered the Commencement Address on "The Joys of a Minister's Life, a Testimony." He spoke, evidently from a rich experience, of the advantages which belong to the christian minister, physical, educational, social and religious. The address for the graduating class by Augustine Jones on "The Claims of an All-around Ministry in an Age of Specialization," was a thoughtful and glowing illustration of the subject in hand. In the necessary absence of Acting President Taylor, Professor Scott conferred diplomas on two men in the German Institute, three in the Danish-Norwegian, ten in the Swedish, two men and

two women in the Christian Institute, the degree of Bachelor of Divinity on fourteen men and the degree of Master of Arts on one. The exercises closed with the impressive service of consecration. Special music, under the direction of Director H. Augustine Smith, was provided by the Alumni Quartet, Messrs. Smith, Williams, Hodden and Wescott, and by the Seminary Chapel Choir assisted by Miss Florence Petrie. Mr. Cotsworth, organist of the Union Park Church, presided at the organ.

The following received diplomas in the *German Institute*, Louis Ebertz and Karl Lippenberger; in the *Danish-Norwegian Institute*, Andreas Bersagel, Adolph Berger Fjeldsgaard and John Anton Nielsen; in the *Swedish Institute*, Jonas Wilhelm Anderson, Henry Arthur Bentson, August Henry Dahlstrom, John Emanuel Elmen, Joel Fridfelt, Oscar Arvid Granholm, Carl August Hallberg, Gustaf Edward Johnson, Martin Lundberg and John Titus Polhammar; in the *Christian Institute*, Magoziro Furuya, Emily Frederika Richter, Rolla Houston Vrooman and Anna Penrose Wehrhan. The degree of *Bachelor of Divinity* was conferred on Robert Allingham, George John Buergi, Charles John Christianson, Robert Chambers Dougherty, William Wallace Hart, Arnold Cyrus Heyman, Augustine Jones, Ezra Charles Knapp, Robertson MacFadyen, Malcolm Foote Miller, Royal John Montgomery, William John Robb, Henry W. Stein and Nelson W. Wehrhan. The degree of *Master of Arts* was conferred on Sanji Sone.

The Wescott-Farrar Wedding.

On Tuesday, 21 April, our accomplished chapel organist, Miss Emeline Phelps Farrar, was quietly married to the Rev. William S. Wescott, in Carpenter Memorial Chapel. The Rev. Frederick A. Noble, D.D., and Professor G. B. Wilcox

officiated. Students and instructors united in presenting them a silver table-set in token of regard and esteem. Mrs. Wescott will be missed from the chapel services where she contributed so much to the worship of the Seminary by her services at the organ.